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Fauna of Hindustan: Babur's Zoological Insights and Environmental Documentation

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Abstract:

This research paper examines the detailed observations of wildlife recorded by Babur, the founder of the Mughal Empire, in his memoir, the *Baburnama*. This autobiographical work provides a unique historical perspective on the fauna of the Indian subcontinent during the early 16th century. The study analyzes Babur's descriptions of various animals, including mammals, birds, reptiles, and fish, noting his keen naturalistic approach and cultural interpretations. It highlights his accounts of species such as elephants, rhinoceroses, parrots, and monkeys, which reflect both curiosity and comparative analysis with Central Asian fauna. The paper explores how Babur's insights contribute to understanding the biodiversity of Hindustan, offering valuable historical data on species distribution and ecological conditions. Additionally, it contextualizes his observations within the socio-political landscape of his conquests, emphasizing the interplay between empire-building and environmental documentation. The study underscores the Baburnama's significance as a primary source for zoological and environmental history, bridging cultural, scientific, and historical narratives.

Keywords: Babur, Baburnama, Hindustan, Fauna, animals, mammals.

Introduction:

In the early 16th century, Zahiruddin Mohammad Babur, the founder of the Mughal Empire, penned the *Baburnama*, a remarkable memoir that offers a vivid account of his life, conquests, and observations of the Indian subcontinent. Among its many dimensions, the Memoir of Babur stands out as a significant historical document for its detailed descriptions of the natural world, particularly the fauna of Hindustan- a term Babur used to describe the geography, ecology, and cultural landscape of the region. Babur's work demonstrates a keen curiosity about the environment and making it one of the earliest known efforts to systematically document the biodiversity of South Asia. His observations of animals, ranging from elephants and rhinoceroses to birds and fish, reveal

not only a ruler's fascination with the exotic but also a proto-scientific approach to cataloging species, their behaviors, and their habitats.

This research paper explores Babur's zoological insights as presented in the *Baburnama*, examining how his environmental documentation contributes to our understanding of the fauna of Hindustan during the early Mughal period. By analyzing his descriptions, we aim to highlight the ecological and cultural significance of his observations, situating them within the broader context of historical natural history. Furthermore, this study investigates how Babur's accounts reflect the interplay between human societies and their natural surroundings, offering a glimpse into the environmental consciousness of a Central Asian conqueror adapting to a new and unfamiliar land. Through this exploration, we argue that Babur's work serves as a foundational text for understanding the biodiversity of 16th-century India, bridging the gap between anecdotal travelogue and systematic environmental inquiry.

By analyzing Babur's descriptions, this study aims to illuminate how his zoological observations contributed to early modern understandings of Hindustan's ecology and how they reflect his broader worldview as a conqueror, scholar, and observer. Through this exploration, the study seeks to position the *Baburnama* as a foundational text for understanding the historical ecology of South Asia and the role of individual observation in shaping cross-cultural encounters.

Fauna of India

Babur noted India's biodiversity with fascination, describing its fauna as abundant and varied compared to his Central Asian homeland. His descriptions often included physical characteristics, behaviors, and comparisons to animals he knew from regions like Ferghana and Kabul. He paid particular attention to mammals, birds, and aquatic creatures, often illustrating their uniqueness with a painterly and scientific sensibility.

Mammals:

Babur's accounts of mammals reflect both his curiosity as a naturalist and his perspective as a newcomer from Central Asia, comparing India's wildlife to that of his homeland. Based on his Memoir, Babur noted several mammals, often focusing on their appearance, behavior, and utility to humans. Here's a summary of key mammals he described:

Elephants: Babur was fascinated by elephants, describing them as massive and powerful creatures unlike anything in Central Asia. He noted their use in warfare and labour,

marveling at their strength and intelligence but also their cost to maintain. He mentioned their abundance in India and their role in royal processions.

Babur says that the elephant, which Hindustanis call *Hathi* is one of the wild animals peculiar to Hindustan. It inhabits the (western?) borders of the Kalpi country, and becomes more numerous in its wild state the further east one goes (in Kalpi?). From this tract it is that captured elephants are brought; in Karrah and Manikpur elephant-catching is the work of 30 or 40 villages. People answer for them direct to the exchequer. The elephant is an immense animal and very sagacious. If people speak to it, it understands; if they command anything from it, it does it. Its value is according to its size; it is sold by measure (*Qarilab*); the larger it is, the higher its price. People rumour that it is heard of in some islands as 10 *qari* high, but in this tract it is not seen above 4 or 5.[1]

Babur further says that it eats and drinks entirely with its trunk; if it lose the trunk, it cannot live. It has two great teeth (tusks) in its upper jaw, one on each side of its trunk; by setting these against walls and trees, it brings them down; with these it fights and does whatever hard tasks fall to it. People call these ivory (*aj* or *ghaj*); they are highly valued by Hindustanis. The elephant has no hair. It is much relied on by Hindustanis, accompanying every troop of their armies. It has some useful qualities: it crosses great rivers with ease, carrying a mass of baggage, and three or four have gone dragging without trouble the cart of the mortar (*qazan*) it takes four or five hundred men to haul. But its stomach is large; one elephant eats the corn (*bughuz*) of two strings (*qitar*) of camels.[2]

Rhinoceros: Babur portrays the rhinoceros as a beast of immense size. Babur mentions that the rhinoceros is a large animal, equal in bulk to perhaps three buffaloes. It has a single horn on its nose, more than nine inches (*garish*) long; one of two garish is not seen. Out of one large horn were made a drinking-vessel and a dice-box, leaving over (the thickness of) 3 or 4 fingers. Babur describes hunting them, suggesting they were a challenging quarry due to their strength and aggressive nature when provoked. The rhinoceros' hide is very thick; an arrow shot from a stiff bow, drawn with full strength right up to the arm-pit, if it pierce at all, might penetrate 4 inches. It is more ferocious than the elephant and cannot be made obedient and submissive. There are masses of it in the Parashawar and Hashnagar jungles, so too between the Sind-river and the jungles of the Bhera country. Masses there are also on the banks of the Saru-river in Hindustan. Some were killed in the Parashawar and Hashnagar jungles in our moves on Hindustan.[3]

Wild-buffalo: Babur describes the wild-buffalo found in Indian jungles. It is much larger than the (domestic) buffalo and its horns do not turn back in the same way. It is a mightily destructive and ferocious animal.[4] This description aligns with wild water buffalo, which were historically found in dense jungles and marshy areas of India, such

as the Gangetic plains or northeastern regions. Babur's observation suggests he encountered or heard reports of these animals during his campaigns, possibly in northern India's forested tracts, though he doesn't pinpoint a location. His emphasis on their ferocity reflects their reputation as formidable creatures, dangerous to hunt or confront.

Nila-Gau: Babur does describe the *Nila-gau* or *Nil-gai* (blue-bull) in the *Baburnama*) with keen interest, noting its distinctive appearance and behavior. In his Memoir, he provides a vivid account of this large animal, which he encountered in the Indian subcontinent during the early 16th century. Babur says that it may stand as high as a horse but is somewhat lighter in build. The male is bluish- gray, hence, seemingly, people call it *Nila-gau*. It has two rather small horns. On its throat is a tuft of hair, nine inches long; (in this) it resembles the yak. Its hoof is cleft like the hoof of cattle. The doe is of the colour of the *Bughumaral* (Asiatic bull); she, for her part, has no horns and is plumper than the male.[5]

Hog-deer: The hog deer is a small, stocky deer, about 2-3 feet tall at the shoulder, with short antlers in males, a brownish coat, and a preference for grassy floodplains, marshes, and jungles, habitats Babur would have encountered along the Gangetic plains. Its distinctive low, hog-like gait might have caught his attention as a naturalist. Babur says about the hog-deer (*kotah-paicha*) that it has short legs, hence its name, little-legged. Its horns are like a bughu's but smaller; like the bughu it casts them every year. Being rather a poor runner, it does not leave the jungle.[6]

Deer: Another animal scientifically described by Babur is deer (*kiyik*). Its back is black, its belly white, its horns longer than the *kuna's*, but more crooked. A Hindustani calls it *kalahara* a word which may have been originally *kala-haran*, black-buck, and which has been softened in pronunciation to *kalahara*. The doe is light-coloured. By means of this *kalahara* people catch deer; they fasten a noose (halqa) on its horns, hang a stone as large as a ball on one of its feet, so as to keep it from getting far away after it has brought about the capture of a deer, and set it opposite wild deer when these are seen. As these (*kalahara*) deer are singularly combative, advance to fight is made at once. The two deer strike with their horns and push one another backwards and forwards, during which the wild one's horns become entangled in the net that is fast to the tame one's. If the wild one would run away, the tame one does not go; it is impeded also by the stone on its foot. People take many deer in this way; after capture they tame them and use them in their turn to take others; they also set them to fight at home; the deer fight very well.
There is a smaller deer (kiyik) on the Hindustan hill-skirts, as large may-be as the one year's lamb of the *arqarghalcha* (*Ovis poli*).[7]

Monkey: In the *Baburnama*, Babur provides vivid descriptions of the monkeys he encountered in India during the early 16th century, noting their abundance, behavior, and

variety. He was struck by the diversity of primate species, which were unfamiliar compared to the wildlife of his Central Asian homeland. While he doesn't use modern taxonomic names, his accounts likely refer to species like langurs, macaques, and possibly other primates common in northern India at the time. Firstly he describes monkey (*maimun*) to thre Indian call *bandar*. Of this too there are many kinds, one being what people take to those countries. The jugglers (*luli*) teach them tricks. This kind is in the mountains of Nur-dara, in the skirt-hills of Safid-koh neighbouring on Khaibar, and from there downwards all through Hindustan. It is not found higher up. Its hair is yellow, its face white, its tail not very long. Another kind, not found in Bajaur, Sawad and those parts, is much larger than the one taken to those countries (Tramontana). Its tail is very long, its hair whitish, its face quite black. It is in the mountains and jungles of Hindustan. Yet another kind is distinguished (*bula dur*) quite black in hair, face and limbs.[8]

Babur also mentions many animals in his Memoir such as ***Gini-cow***. Babur says that *gini-cow* is a very small one, perhaps as large as the *quchqar* (ram) of those countries (Tramontana). Its flesh is very tender and savoury. Babur also mentions another animal **Nawal** (*nul*). It may be somewhat smaller than the *kish*. It climbs trees. Some call it the *mush-i-khurma* (Palm-rat). It is thought lucky. Babur also mentions another animal Squirrel (*Galahri*). It is just always in trees, running up and down with amazing alertness and speed.[9]

Birds:

In the *Baburnama*, Babur dedicates significant attention to the birds of India, showcasing his keen interest as a naturalist. Arriving in the subcontinent around 1526, he encountered a dazzling array of avian species, many unfamiliar compared to Central Asia. His descriptions blend meticulous observation with cultural commentary, noting birds' appearance, behavior, habitats, and, occasionally, their utility or local significance. His accounts allow us to identify many species based on context and characteristics.

Peacock: Babur speaks a very interesting bird known as peacock or *Mor*. It is a beautifully coloured and splendid animal. Its form (*andam*) is not equal to its colouring and beauty. Its body may be as large as the crane's (*turna*) but it is not so tall. On the head of both cock and hen are 20 to 30 feathers rising some 2 or 3 inches high. The hen has neither colour nor beauty. The head of the cock has an iridescent collar (*tauq susani*); its neck is of a beautiful blue; below the neck, its back is painted in yellow, parrot-green, blue and violet colours. The flowers on its back are much the smaller; below the back as far as the tail-tips are (larger) flowers painted in the same colours. The tail of some peacocks grows to the length of a man's extended arms. It has a small tail under its flowered feathers, like the tail of other birds; this ordinary tail and its primaries are red. It

is in Bajaur and Sawad and below them; it is not in Kunur and the Lamghanat or any place above them. Its flight is feebler than the pheasant's (qirghawal); it cannot do more than make one or two short flights. On account of its feeble flight, it frequents the hills or jungles, which is curious, since jackals abound in the jungles it frequents. What damage might these jackals not do to birds that trail from jungle to jungle, tails as long as a man's stretch (*qulach*)! Its flesh is lawful food, according to the doctrine of Imam Abu Hanifa; it is like that of the partridge and not unsavoury, but is eaten with instinctive aversion, in the way camel-flesh is.[10]

The parrot: Babur describes parrot or *totta* another important bird in India. This also is in Bajaur and countries lower down. It comes into Ningnahar and the Lamghanat in the heats when mulberries ripen; it is not there at other times. It is of many, many kinds. One sort is that which people carry into those (Tramontane) countries. They make it speak words.[11]

Babur says that another sort of parrot is smaller; this also they make speak words. They call it the jungle-parrot. It is numerous in Bajaur. Sawad and that neighbourhood, so much so that 5 or 6000 fly in one flock (*khail*). Between it and the one first-named the difference is in bulk; in colouring they are just one and the same.[12]

Babur describes another sort of parrot is still smaller than the jungle-parrot. Its head is quite red, the top of its wings (i.e. the primaries) is red also; the tip of its tail for two hands'-thickness is lustrous. The head of some parrots of this kind is iridescent (*susani*). It does not become a talker. People call it the Kashmir parrot.[13]

Babur describes another sort of parrot is rather smaller than the jungle-parrot; its beak is black; round its neck is a wide black collar; its primaries are red. It is an excellent learner of words. Babur further says that we used to think that whatever a parrot or a *sharak* (*mina*) might say of words people had taught it, it could not speak of any matter out of its own head. Babur informs that at this juncture one of my immediate servants Abu'l-qasim Jalair , reported a singular thing to me. A parrot of this sort whose cage must have been covered up, said, "Uncover my face; I am stifling." And another time when palki bearers sat down to take breath, this parrot, presumably on hearing wayfarers pass by, said, "Men are going past, are you not going on? " Let credit rest with the narrator, but never-the-less, so long as a person has not heard with his own ears, he may not believe.[14]

Babur mentions another kind of very beautiful full red parrot. It has other colours also, but, as nothing is distinctly remembered about them, no description is made. It is a very beautiful bird, both in colour and form. People are understood to make this also speak words. Its defect is a most unpleasant, sharp voice, like the drawing of broken china on a copper plate.[15]

Sharak: The Sharak or *Maina* is another bird described by Babur. It is numerous in the Lamghanat and abounds lower down, all over Hindustan. Like the parrot, it is of many kinds. One kind of this bird is numerous in the Lamghanat has a black head; its primaries (*qanat*) are spotted, its body rather larger and thicker than that of the chughurchuq. People teach it to speak words.[16]

Babur speaks another kind of sharak called *pindawali*; they bring it from Bengal; it is black all over and of much greater bulk than the sharak (here, house-mina). Its bill and foot are yellow and on each ear are yellow wattles which hang down and have a bad appearance. It learns to speak well and clearly.[17]

Another kind of sharak mentioned my Babur is slenderer than the last and is red round the eyes. It does not learn to speak. People call it the wood-sharak. Babur further says that at the time when I had made a bridge over Gang (Ganges), crossed it, and put my adversaries to flight, a kind of sharak was seen, in the neighbourhood of Laknau and Aud (Oude), for the first time, which had a white breast, piebald head, and black back. This kind of sharak does not learn to speak.[18]

Luja: The luja is another bird scientifically described by Babur. This bird they call *bu-qalamun* (chameleon) because, between head and tail, it has five or six changing colours, resplendent (barraq) like a pigeon's throat. It is about as large as the *kabg-i-dari* and seems to be the *kabg-i-dari* of Hindustan. As the *kabg-i-dari* moves (*yurur*) on the heads (*kulah*) of mountains, so does this. It is in the Nijr-au mountains of the countries of Kabul, and in the mountains lower down but it is not found higher up. People tell this wonderful thing about it:- When the birds, at the onset of winter, descend to the hill-skirts, if they come over a vineyard, they can fly no further and are taken. God knows the truth! The flesh of this bird is very savoury.[19]

Partridge: The partridge *(durraj*) or *Chakor* is another bird described by Babur. This is not peculiar to Hindustan but is also in the *Garm-sir* countries; as however some kinds are only in Hindustan, particulars of them are given here. The *durraj* may be of the same bulk as the *kiklik*; the cock's back is the colour of the hen-pheasant; its throat and breast are black, with quite white spots. A red line comes down on both sides of both eyes. It is named from its cry which is something like *Shir daram shakrak*. It pronounces *Shir* short; *daram shakrak* it says distinctly. Astarabad partridges are said to cry *Bat mini tutilar* (Quick! they have caught me). The partridge of Arabia and those parts is understood to cry, Bil shakar tadawin al niam (with sugar pleasure endures)! The hen-bird has the colour of the young pheasant. These birds are found below Nijr-au.[20]

Another kind of this described by Babur is called *kanjal*. Its bulk may be that of the one already described. Its voice is very like that of the *kiklik* but much shriller. There is little

difference in colour between the cock and hen. It is found in Parashawar, Hashnagar and countries lower down, but not higher up.[21]

Besides the above mentioned birds, Babur described in his Memoir many other birds. One of them is **Phul-paikar.** The Phul-paikar's size may be that of the *kabg-i-dari*; its shape is that of the house-cock, its colour that of the hen. From forehead to throat it is of a beautiful colour, quite red. It is in the Hindustan Mountains. Another bird is the **wild-fowl** (sahrai-taugh) a is another. It flies like a pheasant, and is not of all colours as house-fowl are. It is in the mountains of Bajaur and lower down, but not higher up. The next bird described by Babur is the **Chilsi** (or *jilsi*) is another. In bulk it equals the Phul-paikar but the latter has the finer colouring. It is in the mountains of Bajaur. The **Sham** is another bird which was given place in Baburnama. It is about as large as a house-fowl; its colour is unique (*ghair mukarrar*). It also is in the mountains of Bajaur. The **Quail** (*budana*) is another. It is not peculiar to Hindustan but four or five kinds are so. One is that which goes to our countries (Tramontana), larger and more spreading than the (Hindustan) quail. Another kind is smaller than the one first named. Its primaries and tail are reddish. It flies in flocks like the *chir*. Another kind is smaller than that which goes to our countries and is darker on throat and breast. Another kind goes in small numbers to Kabul; it is very small, perhaps a little larger than the yellow wag-tail (*qarcha*); they call it *quratu* in Kabul.[22]

The Indian **Bustard** (*kharchal*) is another bird described by Babur. It is about as large as the *tughdaq*, the great bustard), and seems to be the *tughdaq* of Hindustan. Its flesh is delicious; of some birds the- leg is good, of others, the wing; of the bustard all the meat is delicious and excellent. The **Florican** is another bird. It is rather less than the *tughdiri*; the cock's back is like the *tughdiri's*, and its breast is black. The hen is of one colour. The Hindustan **Sand-grouse** is another bird took place in Baburnama. It is smaller and slenderer than the *baghri-qara* of those countries (Tramontana). Also its cry is sharper. The **Saras** is another bird described by Babur. Turks in Hindustan call it *tiwa-turna* (camel-crane). It may be smaller than the ding but its neck is rather longer. Its head is quite red. People keep this bird at their houses; it becomes very tame. The **Manek** is another. In stature it approaches the saras, but its bulk is less. It resembles the *lag-lag*, the white stork) but is much larger; its bill is larger and is black. Its head is iridescent, its neck white, its wings partly-coloured; the tips and border-feathers and under parts of the wings are white, their middle black.[23]

Another bird described by Babur is **Stork** (*lag-lag*) has a white neck and all other parts black. It goes to those countries (Tramontana). It is rather smaller than the *lag-lag*. The Hindustani calls it *yak-rang* (one colour). Another stork in colour and shape is exactly like the storks that go to those countries. Its bill is blacker and its bulk much less than the lag-lags. Another bird resembles the grey heron (*auqar*) and the lag-lag; but its bill is

longer than the heron's and its body smaller than the white stork's (*lag-lag*). Another is the large **Buzak** (black ibis). In bulk it may equal the buzzard (*sar*). The back of its wings is white. It has a loud cry. The white **Buzak** is another. Its head and bill are black. It is much larger than the one that goes to those countries, but smaller than the Hindustani buzak. The **Gharm-pai** (spotted-billed duck) is another. It is larger than the *suna burchin* (mallard). The drake and duck are of one colour. It is in Hashnagar at all seasons, sometimes it goes into the Lamghanat. Its flesh is very savoury. The **Shah-murgh** (comb duck or *nukta*) is another. It may be a little smaller than a goose. It has a swelling on its bill; its back is black; its flesh is excellent eating. The *Zummaj* is another. It is about as large as the *burgut* (the golden eagle).[24]

The **Ala-qargha** (the pied crow) of Hindustan is another bird described by Babur. This is slenderer and smaller than the *ala-qargha* of those countries (Tramontana). Its neck is partly white. Another Hindustan bird resembles the **Crow** and the Magpie. In the Lamghanat people call it the jungle-bird (*murgh-i-jangal*). Its head and breast are black; its wings and tail reddish; its eye quite red. Having a feeble flight, it does not come out of the jungle, whence its name. The **Magpie** is another. People call it *inata* (the Indian tree-pie). It may be somewhat less than the *aqqa*, which moreover is pied black and white, while the *inata* is pied brown and black. Another is a **Small bird**; perhaps of the size of the *sandulach*. It is of a beautiful red with a little black on its wings. The **Karcha** is another; it is after the fashion of a swallow, but much larger and quite black. The **Kuil** (koel) is another. It may be as large as the crow (*zag*) but is much slenderer. It has a kind of song and is understood to be the bulbul of Hindustan. Its honour with Hindustanis is as great as is the bulbul's. It always stays in closely-wooded gardens. Another bird is after the fashion of the **Shiqarrak** (the green-magpie). It clings to trees, is perhaps as large as the green-magpie, and is parrot-green (little green-woodpecker).[25]

Babur describes about a bird **Ding**, an animal of great bulk, that is frequent to water and the banks of rivers. It's each wing measuring a *qulach* (fathom). It has no plumage (*tuqi*) on head or neck; a thing like a bag hangs from its neck; its back is black; its breast is white. It goes sometimes to Kabul; one year people brought one they had caught. It became very tame; if meat were thrown to it, it never failed to catch it in its bill. Once it swallowed a six-nailed shoe, another time a whole fowl, wings and feathers, all right down. The great **Bat** is another. People call it *chumgadur*. It is about as large as the owl and has a head like a puppy's. When it is thinking of lodging for the night on a tree, it takes hold of a branch, turns head-downwards, and so remains. It has much singularity.[26]

Aquatic Animal:

Zahiruddin Mohammad Babur documented his observations on aquatic animals in his memoir, the *Baburnama*. His accounts provide a unique glimpse into the fauna of Hindustan from the perspective of a Central Asian conqueror and naturalist. His descriptions, while sometimes shaped by his Central Asian perspective, offer valuable insights into the biodiversity of the region during his time.

Crocodile: Among the aquatic animals Babur gives more emphasis on crocodile to which he has called water-tiger (*shir-abi*, *Crocodilus palustris*) or *Magarmacch*. This is in the standing-waters. It is like a lizard (*gilds*). People say it carries off men and even buffaloes.[27]

Siyah-sar: The *siyah-sar* (black-head) is another water animal described by Babur. This also is like a lizard. It is in all rivers of Hindustan. One that was taken and brought in was about 4-5 *qari* (13 feet) long and as thick perhaps as a sheep. It is said to grow still larger. Its snout is over half a yard long. It has rows of small teeth in its upper and lower jaws. It comes out of the water and sinks into the mud (*bata*).[28]

Ghariyal: The *ghariyal* is another animal found place in *Baburnama*. It is said to grow large; many in the army saw it in the *Saru* (Ghagra) river. It is said to take people; while we were on that river's banks, it took one or two slave-women (daduk), and it took three or four camp-followers between Ghazipur and Banaras. In that neighbourhood I saw one but from a distance only and not quite clearly.[29]

Porpoise: The water-hog (porpoise) is another aquatic animal. This also is in all Hindustan rivers. It comes up suddenly out of the water; its head appears and disappears; it dives again and stays below, shewing its tail. Its snout is as long as the *siyah-sar's* and it has the same rows of small teeth. Its head and the rest of its body are fish-like. When at play in the water, it looks like a water-carrier's bag (*mashak*). Water-hogs, playing in the Saru, leap right out of the water; like fish, they never leave it.[30]

Kalah: Babur mentions another aquatic animal *kalah* (or galah)-fish. Two bones each about 3 inches long, come out in a line with its ears; these it shakes when taken, producing an extraordinary noise, whence, seemingly, people have called it *kalah* (or galah).[31]

Frog: The frogs of Hindustan, though otherwise like those others (Tramontane), run 6 or 7 yards on the face of the water.[32]

Fish: Babur says that the flesh of Hindustan fishes is very savoury; they have no odour or tiresomeness. They are surprisingly active. On one occasion when people coming, had flung a net across a stream, leaving its two edges half a yard above the water, most fish passed by leaping a yard above it. In many rivers are little fish which fling themselves a yard or more out of the water if there be harsh noise or sound of feet.[33]

Babur's observations reflect a keen naturalist's perspective, cataloging the region's diverse fauna with precision, including descriptions of species' habitats, behaviors, and even sensory qualities like taste. These records not only highlight the ecological richness of the Indian subcontinent but also serve as a critical historical baseline for understanding biodiversity during his era. Babur's insights remain a valuable resource for historians, ecologists, and conservationists, offering a window into the subcontinent's past biodiversity and environmental conditions. Such a paper would likely conclude that Babur's zoological and environmental documentation in the *Baburnama* represents a pioneering effort in natural history, bridging empirical observation with cultural narrative, and continues to inform studies of South Asian ecology and heritage.

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